

10
Dying in Faith:

A
DISCOURSE
Upon Occasion of the
DEATH and FUNERAL
OF
Mr. *PETER HUSON*,
Who departed this Life
DECEMBER 29. 1711.

By *B. GRAVENOR.*

Prov. 14. 32. *The Righteous hath Hope in
his Death.*

L O N D O N:

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263

W. Musgrave



HEBREWS xi. 13.

These all Died in Faith.

THERE is one more now added to this Noble List, and to *the Spirits of Just Men made perfect*. Tho' *Abraham, Isaac and Jacob*, and the other Hero's of Faith and Patience mention'd in this Chapter, were the first *Nominees* of the Promises; and the Renown of their Names will be transmitted to the End of the World, for Wonders wrought in their Lives, and some peculiar Eminence of Faith in their Death; yet these Words may be an Inscription upon the Tombs of all Believers, *These all died in Faith*. Great and Good as they were, they must die: Even *They* must not, and *They* of all Men *would not live always*. Holiness is no Acquittance from the Grave, tho' it be a Protection from Hell. The first Man that died was the best Man then upon Earth, *righteous Abel*. *Enoch and Elijah* look upon their own Translation as a Singularity; *by Faith Enoch was translated that he should not see Death*, that was his Distinction from other Believers; as *Dying in the Faith*, distinguishes the Believer from other Men. As 'tis said all along this Chapter, *by*

Faith one did *This* great thing, and another *That*; 'tis true of all, that, as they had lived and acted, so at last they *died in Faith*. This is the Believers Privilege and Comfort, their Character and Blessing.

In speaking to which I shall show,

I. The Sense and Meaning of this *Dying in Faith*, and what it implies.

II. I shall recommend the Blessing, and enforce the Duty of *Dying in Faith*, from suitable Considerations.

I. The Sense and Meaning of this *Dying in Faith*, and what it implies.

§. 1. It signifies, *Their Perseverance unto Death, in the Faith by which they lived.*

This Sense naturally rises out of the Words. When we say, such a Souldier died in Arms, the first Thought is, that he continued a Souldier till his Death. *These all died in Faith, i. e.* by Faith these Worthies left their own Country, travell'd into strange Lands, *went out, not knowing where they went*, pitch'd their Tents, and struck them, enjoy'd Prosperity with Moderation, suffer'd Adversity with Patience, perform'd Duty, bore Burdens, resist-ed Temptations, deny'd themselves, conquer'd this World; and this not only in a few Instances, and for some time, but they went on doing

ing so to the End. They went out of this World in the same Faith as enabled them so bravely to go through it, through all its Difficulties, Discouragements and Dangers. Not only professed the Faith as *Demas*, and the Hearers of the stony Ground, who received the Word with Joy only *for a while*; not only were baptiz'd into the Faith, as *Simon Magus*; but they died in the Faith in which they lived: They did not *draw back unto Perdition*, but *went on to believe to the saving of the Soul*.

§. 2. *It is to die in a State of Faith.*

Every Man dies in the State that Death finds him in. No Man can die in the Faith he has not. Every one must die what he is: He may live what he is not, and make a fair Shew in the Flesh of what he has no real Experience of; but he can't die otherwise, or another sort of Person, than he is when he dies. The Believer dies a Believer, the Man that is in the Faith dies in the Faith; the Man that is without Faith and Holiness, dies without them. Men do generally appear to be what they really are, at a Dying Time; but whether the Mask drop off or no, 'tis the Person under it that dies what he is, whatever he may appear to us to be.

To be in a *State of Faith*, is that Condition we call Habitual Preparation. Faith in Christ's Person and Doctrine, Repentance of Sin; and the other Graces of the Spirit, have given him
such

such a divine Temper, such a Likeness to God, such an Habit of Love, Joy, Fear, Delight, that let him die when he will he is safe, whatever become of his Comfort. Of our Comfort we may accidentally be depriv'd by a many things that may hinder the actual Exercise of Faith in Death, such as the Remembrance of some particular hainous Transgression; the Weight and Impression with which the Thoughts of God and Eternity may come in upon the Mind, and of our immediate Appearance at his Bar; the Importance of dying into such a Presence, and into a State *for ever unchangeable*; the Challenges of our Consciences, about our Sincerity, upon the Account of the Unevenness of our Walk, and the Mixtures of Corruption; some staggering Dispensations of Providence *, the natural Fears of Death which no Degrees of Grace pretend entirely to remove, the Violence of Distemper, the Disorders of the Brain and Body thereupon, and Satan sometime setting in with all these against us, and improving them to our further Discomposure, any of these, and much more if all these come together, are able to give such a shock to the Mind of a Christian, as shall disable him from the actual Exercise of Faith, and keep the Soul in too continual an

* Vid. *Mr. Reynolds on these words.*

Alarm to die in the Comfort that belongs to the State he dies in. However, he dies in the State and Habit of Faith, Holiness and Goodness, altho' he may not be able to die in the actual Exercise of that Faith, nor it may be sometimes, of Reason it self.

§. 3. It may further signify dying *in a Manner becoming Faith, and suitable to it, or according to Faith.*

The Particle here render'd *In Faith*, does as well signify *after*, or *according to Faith*, * (i.e.) in a *Manner* suitable to it, suitable to that Patience which Faith is the Support of; according to such Consolations as Faith administers, and in a Manner agreeable to that Fortitude and Resolution which Faith is sometimes known to inspire: when our Frame of Mind, our Speech and Behaviour, in a dying Time, is such as Honours God, Credits Religion, Edifies Beholders, and Encourages them to die after us, when it comes to their Turn.

Religion shines out in its peculiar Glory, when we see a Believer die like himself; when the Pain, Anguish, and Sicknes, of a lingring Death, can't subdue his Patience: When the Faith of unseen Things fills him *with all Joy and Peace in Believing*, and sometimes *with*

* Rom. 4. 8. Who walk not after the Flesh, but after the Spirit, *κατὰ σὰρκα*, compar'd with Ver. 8. So then they that are in the Flesh (*ἐν σὰρκι*) cannot please God.

Joy unspeakable and full of Glory, when the nearer Approach of those things that have always had his Heart is perceiv'd, by the Encrease of their attractive Power, in the same Proportion as Senses and Life retire: When they can spurn this World, from which they rise, with the utmost Contempt; and what remaining Value for Life they may naturally have, serves only to add Degrees of Excellence to the Duty of laying it down at the Feet of God, and resigning it at his Call. By how much the more terrible Death is to human Nature, by so much the more glorious does the Triumph of a poor Mortal over it appear. *Let all that will come (says Dr. Rivet) have Access to Visit me, and see me die, I ought to give an Example of Dying to other Men.* This is dying in a Manner becoming their Faith, and suitable to it.

§. 4. It is to die in the *actual Exercise of Faith*, as the Believer is sometimes enabled to do.

These all died in Faith, (i. e.) acting Faith in the Hour of their Death. Their Faith did not only accompany them *to* their Death, but *in* it too. The Death that separated Soul and Body could not separate their Soul and their Faith. They gave a dying *Assent* to all the Divine Truths. They actually *resign* the separating Soul, its Affections and Powers, into the Hands of a faithful Creator; and they do once for all, now *rely* upon the Mediator's Introduction and Recommendation to God.

These

These are then the crowning Acts of Faith, 'tis a solemn Demise of a parting Soul and a mouldring Body, into the Disposal of the Lord of both.

There is indeed a Faith that shall die with us, which we shall have no more Occasion for in Heaven, *viz.* That Faith, which we now have of those things we shall then see, possess and enjoy, as soon as we die. The Invisible World, the Immortality of the Soul, the Merits and Power of Christ to save to the utmost, and all those Glories we shall actually behold, in the Mount of Vision, will be no longer the Object of Faith; *for what we actually see, why do we, or how can we, actually, yet hope for?* This Faith must give way to Sight, and this Hope to Fruition: But there is another sort of Faith that will accompany us into the other World, which we die with, or carry along with us, *viz.* the Faith of such Things as will not be seen upon our first entering the other World; the Faith of those things that remain to be accomplish'd in their Order and Time, according to Prophecy and Promise, that relate any way to the Jews, Gentiles, or Antichrist; to the End of the World, the Resurrection, and Eternal Judgment. These are Objects of Faith, even in Heaven, which we shall continue to believe, and hope, and wait for, tho, with the Souls under the Altar, we cry out, *How long?* As when we die, one Part of us, the Body, falls into the Grave, but the

Soul, the other Part, mounts upward, into the Heavenly World; so when we die, there is one Part of our Faith, which, like the Body, dies and falls, and has no more Occasion or Room, and there's an End of all that Faith, which has for its Object, the things we enter immediately upon; the other Part, like the Soul, goes along with us into the other World, and even in Heaven it self we continue to believe and wait for the Accomplishment of those things which remain yet to be done. For so long as there is any of God's Promises to be perform'd, any Prophecies to be accomplish'd, concerning either our selves or others, the Church of God, or its Enemies, the World abroad or our Families at home, there will be Room for a certain Faith, to be exercis'd, even there.

The things that imploy the Dying Acts of Faith, should be such as these:

1. We die in the *Faith of the Promises of God*, that they shall all be made good.

This is the very Instance of the Text, *These all died in Faith, having received the Promises*, not in their *Accomplishment*, but in their *Declaration*. As we say, we have not receiv'd a *Bill* drawn upon such a Person, that is, not receiv'd the *Sum* mention'd in such a Bill; tho' we have had the same *Bill* by us, it may be, a many Months; so, they had not received the Promises, *i. e.* the things promised, tho' they had the Promises made to them a long while;

while ; and having seen them afar off, were persuaded of them, and embraced them : They died embracing the Promises by a full Perswasion.

'Twas with this Staff they went down into the Vally of the Shaddow of Death, the Promise enlightning their Way, directing and supporting their Steps. In Faith of the Promises made to the Church in general ; of its Preservation through all Ages, tho' as an Ark in the midst of Waves, or a Lilly among Thorns ; of its perfect Sanctification, in order to be presented blameless *without Spot or Wrinkle, or any such thing.* Faith in the Promises of the numerous Increase of their Posterity, as the Stars of Heaven ; of the Land of *Canaan* to be possesst by their Posterity ; of the coming of Christ the Messiah ; of the fulfilling every Article of the Covenant made with any of them and their Families.

2. Acting Faith, in God's Care of our Families, and his Goodness to those we leave behind. *I die* (says Joseph) *but God will surely visit you, and bring you out of this Land, into a Land which he swore to your Fathers, Abraham, Isaac and Jacob. By Faith Joseph, when he died, made mention of the departing of the Children of Israel, and gave Commandment concerning his Bones.* So may a dying Christian call his Family about him, his Wife and Children, and say, *I die, but God*

Gen. 50. 24.

Isaac and

Heb. 11. 12.

will surely visit you: I die, but 'tis in Faith, that the Covenant God and I have made, hath something in it that will be to the Benefit of my Posterity; that the Blessing of *Abraham* is come upon the Gentile Children of *Abraham*, to be a God to them, and to their Seed after them. I will establish my Covenant
 Gen. 17. 7. *between me and thee, and thy Seed after thee, in their Generation, for an everlasting Covenant, to be a God unto thee, and to thy Seed after thee. And if we be Christ's, then are we Abraham's Seed, and Heirs according to this Promise.* I die, but 'tis in the Faith, that this Covenant Kindness will out-live me. God and I are Friends upon Articles of Agreement, and in Similitude of Temper and Interests; and 'tis not only a Law of Friendship to shew Kindness to each others Relations, but 'tis one of the special Articles of this Alliance to do so; and he will do so, if you do not forfeit his Favour by your Carriage. *Is there any of the House of Saul, that I may shew Kindness to him (says David) for Jonathan's sake, his old Friend.* God is my Friend, and I have for his sake shewn Kindness to his *Household of Faith*: I am a Friend of God, and God will shew Kindness to my House, for his Friendship's sake. Remember, you are the Children, Family, and the Relict of one of God's Friends. And therefore, my Dearest Cares, tho' I can work for you no longer, provide for you no more, nor pray for
 you

you here any more ; this last thing I can do for you in Dying, I believe for you, trust God with you, and as I give my Body to the ground, my Soul into the Hands of its Redeemer, so I deliver you over into the Hands of him who has promis'd to be *a Father to the Fatherless and an Husband to the Widow.*

3. In Faith of the *Certainty and Excellence of the future World.*

I close mine Eyes but in order to have a fuller Sight of him that is invisible. *I look for a City that has Foundations, whose Builder and Maker is God ; and believe that I shall find it as soon as ever I expire, even a better Country, an heavenly, for God is therefore not ashamed to be called their God, because he has provided for them a City.* He would have had some Reason to be shy of owning such a Relation, if after all the Promises he had made them, all the Expectations he had rais'd, all the Obligations and Observances his Religion had laid them under, if after all these, they were to be put off with the Treatment they meet withal in this World ; *for if in this Life only they had Hope, they were of all Men most miserable : But verily there is a Reward for the Righteous, verily there is a God that judgeth the Earth.*

4. In Faith of the *separate Existence of the Soul, and the state of Joy it enters upon.*

I die, but all of me does not die ; tho' my Dust returns to Dust, *my Spirit returns to God*
that

that gave it. If I am absent from my Body, 'tis to be *present with the Lord.* I am not to stay till the Resurrection of my Body, in order to be a Gainer by Death, *for me to die is Gain,* tho' not so compleat a Gain and Advantage as the Resurrection will bring; nevertheless, if I am dissolved it is to *be with Christ, which is far better.*

5. In Faith of *the Resurrection of this Body.*

As all of me does not die, so that which does, dies not for ever; is not thrown away, but laid up, to be very carefully kept, and very faithfully restored. It was no empty Flourish of our Lord, when he said, *I am the*
 John 11.24. *Resurrection and the Life, he that believeth in me, tho' he were dead, yet shall he live; and whosoever liveth and believeth in me, shall never die: Believest thou this? Yes, Lord, I believe, Help my Unbelief.* I believe no natural Death can extinguish the spiritual Life of a Believer, nor prevent the eternal; and as for the natural, my Body shall not die for ever, and on my Soul *the second Death shall have no Power.* Thou wilt continue the Spiritual Life, revive the Natural, and bestow that which is Eternal; for *I know*
 Job 19.25, *that my Redeemer liveth, and that I*
 26, 27. *shall see him the latter Day upon the Earth; and tho' after my Skin is broken to Pieces Worms destroy this Body, yet in my renewed Flesh shall I see God, whom I shall see for my self,*
and

and mine Eyes shall behold, tho' my Reins be consumed within me.

6. In Faith of our Union to the Lord Jesus Christ, which is the true Cause of that expected Resurrection.

In him the Believer lives, *I in them, and they in me, even as thou, Father, art in me, and I in thee.* In him they die, *they sleep in Jesus, in him they enjoy the Blessings of the separate State, blessed Dead that die in the Lord;* in him they rise, *the Dead in Christ shall rise first;* with him they come into the Court of Judgment, *the Lord our God shall come, and all his Saints with him.* With him they shall live for ever, *we shall be for ever with the Lord,* an Union represented by all the most endearing Ties, natural or moral, can never be broke; nothing shall separate us from the Love of Christ, *neither Life nor Death, whether we live we live to the Lord, or whether we die we die in the Lord, living or dying we are the Lord's.*

7. In Faith of the Covenant Method of Salvation by Jesus Christ, *viz.* his Merits as the Cause, Holiness as the Way of Salvation.

The Merits of Christ have laid the sure Foundations of every ones Salvation, who truly repents, and unfeignedly believes. His Authority has fixed these Terms upon which alone eternal Life shall be bestow'd, and as I rely only upon those Merits as the Cause, so I comply heartily with thy Commands, as the Way.

For,

For, as *without Blood-shedding there was no Remission of Sins*, so *without Holiness no Man shall see the Lord*.

8. In Faith of my *Interest in God through Jesus Christ*.

The Persons *dying in the Faith*, in the 23d Verse, have God calling himself *their God*; in the 16th Verse, *he is not ashamed to be called their God*, as if God should say, as to my Conduct toward my Children, or their Faith in me, let the World know, that I count it no Disparagement at all to my Majesty and Greatness, that they have been mean and little in the World; nor to my Truth, that they have waited so long for the Promises; nor to my Goodness and Love, that any of them have come at the Enjoyment of me, thro' so many Tryals and Troubles. It's enough that *I am their God*; it's enough that I will make them such Amends for all, as that I shall not be ashamed to own that *I am theirs*. What Words are those to be whisper'd to the Soul of a dying Christian, as he lies Gasping, given over by

Physicians and Friends? *Fear thou*
 Isa. 41. 10. *not, for I am with thee; be not dismay'd, for I am thy God. I will strengthen thee; yea, I will help thee, yea, I will uphold thee, with the right Hand of my Righteousness.*

9. In Faith of God's *peculiar Care and Concern for a separating Soul*.

God

God has always a Care of my Soul, but especially when in parting from my Body; it shall not be as a Stone slung out of a Sling, but be *bound up in the Bundle of Life*. It's of singular Use, in such a time, to believe that I have such a Friend so near me, exercising a particular Care about me dying. *Dying* is certainly the most important Transaction that ever I was concern'd in! The Hour of my Birth was not to compare to it, for *that* was but a Step into this World, in order to *this* going out of it. Not any of all the Days of my Life could be of like Importance, for they have all of them a Reference to this Day of Death; and take their moral Account and Consideration from the Aspect they have upon this Day and Time; not the Day of Judgment it self is to be compar'd with this; for the Issue of that Day, happy or miserable, depends upon the Condition I die in; so that dying *right* is a thing of greater Importance to me than any thing else in the World. Consequently the Belief of God's special Regard to my parting Soul, and dying Struggles; of his Nearness to me, and Tenderness of me at a Dying time, must be of singular Advantage. To believe that God stands by me at that Hour, as a Friend that will be by, when some hazardous Operation is to be perform'd: For, O Lord, thou that hast said, that an Hair of our Head shall not fall to the Ground without our Father, so small a Mat-

ter as the Hair of my Head, the most worthless thing I have, surely thou wilt stand by, and be concern'd about the most precious thing I have, my separating Soul. He that hath said, *a Hair of our Head shall not fall to the Ground without our Father*, will he suffer the whole Body it self to fall into the Ground, shall Body and Soul fall asunder, without our Father? He knows it will be a busie Time with the most of us, who will have generally too much to do at that time. He knows how the evil Spirits will rally to their last Effort, as soon as ever the Word is given among them, that a Soul is *making its Way* to Heaven, in spite of them all. Lord, I believe thou art not far off from my sick and dying Bed, since thou hast said, *Thou wilt strengthen me upon my Bed of languishing, thou wilt make all my Bed in my Sickness*. Thou wilt stand by, and manage all the Circumstances of Time, Place and Manner of dying: Thou wilt preside during the whole Operation, and when the Separation is made, thou wilt wrap up one Part of me in thy Bosom, and lay up the other Part safe in the Grave, to be forth coming upon thy Call, *for thou shalt call and I will answer; thou wilt have a Desire to the Works of thine Hands*.

§. 5. It intimates some *eminent Degree of this Faith*, both Habitual and Actual, in which they died.

They

They were Believers of Rank and Eminence. Their Faith was not only sufficient to save their Souls, but to advance their Fame, not only to reconcile them to Death, but to help them to an Exultation in it, and a Triumph over it. It was of such Renown as to be talk'd of in Heaven and Earth, the Report of it has reach'd the furthestmost Ends of the World, and will last to the utmost length of Time; *by it the Elders obtain'd a good Report*, Ver. 2. and Ver. 39. *these all having obtain'd a good Report, thro' Faith.* Not only Men and Angels speak of it, but God himself becomes the Herald of their Praise, and the Witness to their eminent Faith. *By Faith Abel offer'd* Ver. 4, 5. *a more excellent Sacrifice, by which he obtain'd witness, that he was righteous, God testifying of his Gifts, and Enoch had this Testimony, that he pleased God.* They were not Men of little Faith, but were *strong in Faith, giving Glory to God*, and God added Glory to their Grace. There are three Things that shew the Strength and Eminence of their Faith.

1. The Great Distance of some of the Things promised, Ver. 13. *having seen them afar off.* Things at a Distance have usually but a very feeble Influence, the *Vision is for many Days, the Prophecy is of Times afar off*, said the House of Israel, and therefore they did not much mind it; but *Abraham saw Christ's Day afar*

off, and tho' it was *afar off*, yet he rejoiced: He saw the first Coming of Christ at a greater Distance than we can be suppos'd to see his second. He rejoiced at the distant Sight, and if all be as it should be, we should do so too; To see the Resurrection of our Body, the Coming of Christ, the Judgment, the Heavenly Glory, tho' they should be farther off than they can well be suppos'd to be.

2. The *Improbability of several of their Promises* adds to the Eminence of their Faith.

Some of them were very improbable, that so numerous Posterity should spring from one Person, and that as good as dead; That a certain Land should be given for the Inheritance of this Posterity, when they had not one Foot of Ground, and was possess'd by Giants; That all the Families of the Earth should be blessed in a Person that was once bound for a Sacri-

fice, *and he that received the Promises offer'd his only Son*, that very Son in whom those Promises were all wrap'd up; That at the Distance of so many thousand Years, the ancient Promise of the Seed of the Woman being the *Saviour of the World*, should take Place, and that through so many Millions of Accidents, Dangers and Revolutions of the World; a thing that look'd like attempting to carry a lighted Taper over Lands and Seas, over Hills and Mountains, through Storms and Tempests, without going out,

out, but against Hope they believed in Hope, and being not weak in Faith, they consider'd not any Improbabilities, nor stagger'd at the Promise of God, thro' Unbelief, but were strong in Faith, giving Glory to God, being fully perswaded, that what he had promised he was able also to perform, and it was imputed unto them for Righteousness.

Rom. 4.
18—21.

3. They had no immediate, present, personal Interest in some of these Promises, viz. such as were merely temporal.

A Reversion at the distance of a many hundred Years, for the Benefit of Posterity, makes little Impression upon the Generality of a selfish World; those who are for something in hand, and set little by Advantages in which they are to have no share; but these died comfortably and chearfully, by the Help of a Faith in those Promises, whose Accomplishment they were not to taste of, such as were merely Temporal.

Tho' in the Spiritual Promises relating to the Messiah, and to eternal Life by him, they had a personal Share and Interest. They were saved by the same Jesus in whom we also believe, and this does help farther to ennoble the Sense which these Words carry in them, viz. That they died in the Faith of the coming Messiah, depended upon, and cleaved to him, in their Death; for it cannot be imagin'd, that in dying with an Eye to the Promises, they should

should over-look the first Promise, of the *Seed of the Woman*, the *Skilob* to come, the *Messiah*, the *Hope of Israel*, unto which our *Fathers* serving God instantly *Day and Night*, waited for the *Consolation of Israel*, and who, when he comes, was call'd, *The Promise*, and the *Mercy promised to the Fathers*.

Thus far of the first thing, the Sense of *Dying in the Faith*, as it signifies Perseverance to Death, in the Faith by which they lived, dying in a State or Habit of Faith; dying according to Faith, in a Manner becoming Faith, and suitable to it. Dying in the actual Exercise of Faith in suitable Acts, upon such particular Objects as are proper for it to act upon, at such a time, and shewing in Dying some eminent Degree of Faith.

II. I am to recommend this Blessing and Privilege, and to enforce this Duty of *Dying in the Faith*, by some Considerations that may evince the Necessity, Excellence, and Importance of it.

§. 1. 'Tis the last Act of Faith, as to all those Objects we enter the immediate Views and Enjoyment of.

Now (in this World) *abideth Faith, Hope, and Charity*, but the greatest of these is *Charity*. Love will abide for ever, and be in its Element, when Faith shall have no Room, nor Occasion; for

for *that which we see why do we yet hope for?* Dying Faith is the Act that crowns all the other Acts of Faith, and the Act, that is it self crown'd immediately upon Death: *Be thou faithful unto the Death, and I will give thee a Crown of Life.*

§. 2. 'Tis the *hardest Act of all other Acts of Faith*; the hardest in it self, how easy soever God may sometime make it.

As the Work of Dying is it self beyond all other Work, so is the Faith by which we die beyond all the foregoing Acts of it, both upon account of the Business it has then to do, and the Conflicts it has then to sustain.

1. *The Business to be done by Faith at Death* is greater than any in the time of Life.

Faith is always nobly employ'd, in supporting under Burdens, exciting to Duty, and depending for Supplies. Its Province is to give such substantial Reality to invisible things, as to keep the Soul under the constant Influence of an invisible World; to overcome this World; to purify and spiritualize a carnal Mind; this is noble Work, but to enable a Christian to die like himself, to tread an unknown Passage, and Step boldly into an unseen World, this is greater still. In Life, it helps a Soul to lay hold of Christ in an Ordinance; in Death, it must deliver up a Soul entire into the Hands of Christ. In Life, it helps a Soul sometimes to part with something for the Sake and Honour of

of Christ ; in Death, it must help us to let go all at once, to take leave of Health, Estate, Senses, Friends, Body, Soul, all our whole self is ventured off, upon no other Bottom but its full Perswasion, that it is not mistaken in the main. 'Twas great Faith for *Abraham* to leave his Country, and go forth at God's Command, He knew not whither. 'Twas greater Faith in the same *Abraham*, to go, not out of one Country only, but out of this World, by dying, and that every Christian must do.

Let me illustrate this by a little Death-bed Conversation. My dear *Friend*, you are going to leave us ; but whither is it you are going? Going! Into another World—— What World? and where? I would fain know something of it. Why, as to the Place, I am not very solicitous ; it's enough for me that it is where God, Angels and blessed Spirits are, their Presence is my Heaven.—— Do you know any of that Company? Can I be a Stranger in my Father's House, among my Brethren? If I am a Friend of God, there is not one Spirit but is my Friend upon my first Entrance there—— Why is it then called an unknown World?—— Because *Eye hath not seen, nor Ear heard, neither hath it enter'd into the Heart of Man to conceive what God has laid up for them that fear him*—— But it is hard Work to let go every thing here, to lay hold of such things hereafter—— Hard as it is, you must do it, whether

ther you do it in Faith or by Force. Let go you must, whether you will or no, and whether you have any thing to lay hold of or no, as you indeed have not, if you have no Faith: In this I have infinitely the Advantage of the Unbeliever, that the Joy and Belief of Meeting with what's before me, very much allays the Grief of Parting with what I must leave behind—— Ay, but it's a great deal, methinks, to venture upon meer Belief. I answer again, that you must venture, whether you believe or no, and without Faith and Holiness your Venture is infinite. I venture nothing but to be disappointed if I am mistaken: If you believe not you venture eternal Misery, and are not only disappointed of what you might expect, which is all my Loss, but incur eternal Misery. Besides, who ventures most, He that ventures only this World and Life upon God's Word, the Judgment of the best of Men, and the Reason of things; or they who venture being eternally miserable, upon a meer Suggestion of Lust and the Devil, the Sophistry of the worst of Men, and contrary to the Reason of things, and the Conscience of all Mankind, which of us two are the most absurd Believers?—— But how can you bear to look that God in the Face, and appear immediately before him at his Bar —? Why, whether you will or no, you must appear there. The ungodly indeed shall not *stand in Judgment*, but as for me, being *justified freely by his Grace, thro' the*
D *Redemp-*

Redemption that is in Christ Jesus, the Terrors of that Bar do not utterly destroy the secret Pleasure that arises from the Expectation of a publick Acquittance, for notwithstanding its Flames and Thunders, it will even there be true, that *there is no Condemnation to them that are in Christ Jesus, who walk not after the Flesh but after the Spirit*.— Ay but is this Faith upon which you go real and genuine, for those who are call'd Believers, are very apt to be jealous of that?— I can't expect Revelations to assure me of the Truth of my Faith, and Repentance and Holiness, nor is there any need. We have a more sure Word of Prophecy. There are three Properties of true Faith, which if I can find in mine, I will take the Comfort of it; if it *work by Love*, and is not an idle Faith, without true Goodness: if it *purify the Heart*, and make me like God; if it *overcome this World*, and keep me under the constant Influence of *another*.— Ay but how many Failures have attended these Properties you speak of? How cold has that Love been? What Mixtures of Impurity with your Holiness? And as to that World you hope you have overcome, how often has it foil'd you, for all your Faith, by which you were to overcome it?— That's true, but then it is as true, that these things do not prove the *Falsity* but the *Weakness* of my Faith. These Things shew not that I want *Sincerity*, but that I want *Perfection*; and Salvation is not entail'd upon the De-

gree but the *Truth* of Faith, to the Truth and Sincerity of which Faith I derive another Evidence, even from these very Failures and Imperfections, because of the Pain and Trouble they give me upon Review, and because they drive me afresh to the Blood of *Christ that cleanses from all Sin*, and because it helps me to give even Death it self a greater Wellcome, as that which is to deliver me from these Remainders of Corruption, under which I cry, *O wretched Man that I am, who shall deliver me from the Body of this Death?* Upon this I venture to die; a *Venture* I call it, because, 'tis the last Exploit of Faith, something I never did before; but no *Hazard*, for *I know in whom I have believed, and that He is able to keep what I commit to him unto the Judgment of the great Day*, that is, no less than my Body and Soul; as to my Body, let them lay it where they will, Resurrection Power shall find it out; and as to my Soul, I commit it in the meanwhile to the Keeping of its *faithful Creator*, and its kind Redeemer, *whom having not seen, I love, and in whom, tho' now I see him not, yet believing, I rejoice with Joy unspeakable and full of Glory*, being so nigh receiving the *End of my Faith, the Salvation of my Soul*. I say to God as Christ did to his Father, *Father, into thine Hands I commit my Spirit*. I say to the Lord Jesus Christ, as St. Stephen, *Lord Jesus receive my Spirit, and when he had so said, he fell asleep*.

2. The *Conflicts* are greatest then to be *sustain'd*.

It's not to be doubted, but all our spiritual Enemies are willing to assemble upon that Occasion: They know *their Time is but short*, and therefore *come down, having great Rage*. The natural Fears of Dying, do of themselves, at that time, find Work enough for some; the great Desires of Life in others. Many things which, when taken singly and alone, would be Conflict enough, do sometimes all meet together upon a Dying Bed.

There is Sicknes to bear, with all its Train of Pains and Weaknesses, sinking Spirits and wasting Flesh: A falling, dissolving, breaking, agonizing Constitution: The parting with Friends, whose Tenderneſs for us, we can neither be without, nor bear: An awa-ken'd Conscience, as to those Sins and Duties that we made little of before: A more clear View of the Strictneſs and Holineſs of the Divine Law: The Equity, and inflexible Impartiality of the Judge: An amazing Change before us! to a State fixed, unchangeable, eternal: The Importance of this! To do a thing *right* that I never did before, and must never do over again. These are things, that even Persons in Health find too weighty for their best Thoughts to manage, without better Help than their own. But if Satan also desire to have us, that he may sift us as Wheat; if he accuse, afright, teize and vex our Spirits, and use

use all his Arts to entangle and confound * ; what Grace must it be, to enable a poor Christian at such a Time, and in such Circumstances, to act like himself ? to do so many different Acts of Faith ? to let go all, and yet hold fast Christ ? to acknowledge his Sinfulness to God, and yet not give Place to the Devil ? to have the deepest Sense of his Unworthiness, and yet not give way to any Despondency, but so say, *tho' he slay me, yet will I trust in him.* We shall be more than Conquerors through him that hath loved us, being persuaded, that neither Life nor Death shall be able to separate us from the Love of God which is in Christ ; and therefore *tho' I walk through the Value of the Shadow of Death, I will fear none ill.*

§. 3. *The Faith that is not persevering to the Death, is not saving, how long soever it may last.* †

This is the full Voice of Scripture, *Be thou faithful unto the Death, and I will give thee the Crown of Life.* If any Man draw back, my Soul shall have no pleasure in him : To draw back is to Perdition. We must go on to believe to the saving of the Soul. He that endureth to the End, the same shall be saved. We are made Partakers of Christ, if we hold fast our Confi-

* There are two Seasons of our Life, beyond all others, wherein Satan makes his most violent Assaults ; the one is, when we are passing from Sin to Grace ; the other, when we are passing from Grace to Glory.

dence to the End. If we fall, we must rise again; if we decline, we must return to our first Love; if we backslide, we must begin again, and recover our Ground, must remember *from whence we are fallen, and repent, and do our first Works.* Let us leave off, or go off where we will, all that went before passes for nothing. This is thought to be the Moral of that Law of the *Nazarite*, who, if he happen'd to defile himself before the Days of his

Dr. Manton,
Numb. 6. 12.

Purification were accomplish'd, he was to begin all again: *The Days that were before shall be lost, because his Separation was defiled.* So, if we do not hold out to the End, all that we have done passes for nothing. *When the Righteous Man turneth from his Righteousness, and committeth Iniquity, and doth according to all the Abominations that the wicked Man doth, shall he live? All his Righteousness that he hath done shall not be mentioned. Look therefore to your selves, that you lose not those things that ye have wrought, but that ye receive a full Reward.*

§. 4. The Exercise of eminent Faith in Death brings the greatest Glory to God and Credit to Religion.

There is no greater Honour to Religion, than a lively Faith in a dying Christian. Dying Witnesses are called Martyrs, and reckon'd the Glory of a Cause. The Difference between a Stake Witness and a Death-bed Witness lies only in the free Choice of Death in one, that might

might live if he pleas'd. But the Faith in future things, and the Surrender of all present, is the same in both. Faith does at all times honour God, in the Credit it gives Him: In Prosperity it helps us to prefer God before all the World enjoy'd; in Adversity it helps us to trust God, and enjoy more than a World in himself. It gives Patience in Tribulation, Moderation in Abundance, Submission in Want; but in nothing does it appear so illustrious, as when it shows how to let go all that the World calls good, and how to meet the worst of Evils undismayed. Let Death and Devils, wicked Men and Worms, do their utmost upon this Body, I know the *Scriptures and the Power of God*, therefore in *my Flesh shall I see God*. I rest my dying Thoughts upon the Truth of thy Promise, the Power of thine Arm, and the All-sufficiency of thy Perfections to me, that *when my Flesh and my Heart fails, thou wilt be the Strength of my Heart, and my Portion for ever.*

I might add the *Honours this reflects upon Faith it self*, as it is the healing Act, that puts an end to all Distempers and Complaints, as it is the conquering Act, that overcomes the last Enemy, and by the last Stroke, as it transmits us into the best of Company, and administers *abundant Entrance into the everlasting Kingdom of our Lord and Saviour*, and among *the Spirits of Just Men made perfect*. In short, the Sum and Substance of all that Faith does
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for us in Life and Death, lies in these; the first *Laying hold* on Christ for Eternal Life, the *Gradual Fitting* us for it, and in *dying to deliver* us over to the Enjoyment of it.

I might content my self to say, that these three things are, in brief, the Character of our deceased Friend, and in reality a very great one it would be; but we have something before us that deserves to be drawn out to a farther length, not meerly to adorn the Name, or perfume the Memory of a good Man, but to propagate among the Living that Goodness that does consign the *Righteous to everlasting Remembrance*. On these Occasions I will always be at liberty to speak more or less, or nothing, as I shall apprehend the Case shall require, and the Cause of Religion shall call for: And how easy a Pardon, methinks, should it obtain, from the least degree of Good Humour and Candidness, if it should appear sometimes, that we Ministers have not been the Persons in the best Capacity to observe our People in all their several Lights and Appearances? Can we therefore answer it to the Cause of Virtue and Goodness, to suppress always, what we know to be worthy of the Imitation of the Living? It looks something like the Sacrilege of pulling down the Monuments of the Dead, to refuse always to erect 'em to the Worthy and Deserving. As an Excellent Writer observes, when a good Man dies, we gather up a few Memorials of him, like

like the Remains of a Shipwreck, that some of those things which Humility and Modesty required to be kept secret, while alive, may be mention'd afterward to the Honour of Religion, and the Instruction of others; and in particular, to be a Remembrance to those that follow, not only to respect his Memory, but to thank God for lending such Men to the World for a while, to be sorry for having made no more use of their Company and Example while we had them, and to excite us to imitate it, now they are gone, *and be Followers of them, as they were of Christ, who through Faith and Patience have inherited the Promises.*

This Use he himself often made of the Remembrance of a most Excellent Mother, a Person of such a Character for Goodness, that if I could add to the Mention of her Name never so many other Distinctions of Title and Family, it should be only to shew, how little and unworthy they were to be nam'd, in comparison of the Dignity of being a Child of God.

I have often heard him mention her with great Expressions of Pleasure and Regard, quote her Example, and value himself upon her Prayers, a great Stock of which he was perswaded was laid up for him; and that he should not fail to reap the Fruits of them, if he continued to be the true Son of such a Mother; for he was perswaded, and with very good Reason, that the renouncing her Example

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would

would be a forfeiting his Interest in those Prayers.

The Pleasure he took in this Reflection, was of the same kind with that Joy the Apostle *Paul* had in his Son *Timothy*, upon the account of his faithful Ancestors on his Mother's side :

*I greatly desire to see thee, that I
2 Tim. i. 3. may be fill'd with Joy, when I call
to remembrance the unfeigned Faith
that is in thee, which dwelt first in thy Grand-
mother Lois, and thy Mother Eunice, and I am
perswaded that in thee also.*

He was an early Convert to the Grace of God, and was one that *fear'd the Lord above many*. The Convictions of the Evil of Sin, the constraining Power of the Love of God, the Influence of a believing View of the Eternal World, the Vanity, Vexation and Shortness of a present Life, the Usefulness of reviving upon the Mind the Impressions which these Contemplations are apt to make, in order to break through Difficulties, to bear Troubles and Burdens, to perform Duties, to resist Temptations, to wean from this World, to dress and prepare the Soul for a better : These have been the Subject of many a pleasant Conversation with him, several Years ago. I do very well remember, that I have gone away assisted, encouraged, supported and comforted by his Conversation.

In these things he had a very spiritual Relish, such as preserv'd it self even in the midst
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of all Avocations of Business, and Attendances on his Worldly Affairs. His Conversation with Men shew'd a great deal of it, and his Conversation with God breath'd a true Air of great Piety, Seriousness, Tenderneſs of Conſcience, Love to God and Chriſt, the higheſt Value for the Light of his Countenance, and a ſtrict Regard to his Duty, to his Walk with God, and particularly to the Enjoyment of him in his Ordinances. I refer, in ſaying this, to thoſe voluminous Remarks he has left behind him, in Meditations, Prayers, Self-Examinations, Expoſtulations with God and his own Soul; whereby it appears how ſtrict an Eye he kept upon himſelf, his Sins, his Graces, his Growth, his Defects, in his whole Walk; and eſpecially on every Lord's Day, and about the time of every Sacrament, for many Years. Thus he kept his Heart *with all Diligence, knowing that out of them are the Iſſues of Life.*

One of his Manuſcript Books bears this Title: *A Diary, a Second Part of the Carriages of the Life of Peter Huſon, how the Day has been ſpent, and what has paſſed of things worthy of Obſervation.* This is a pretty thick Folio, and pretty full written. Theſe ſhew a great deal of his inward Life, and the State of his Soul, his Love to God, Fear of Sin, Sorrow for and Watchfulneſs againſt it; his Thankfulneſs for Mercies, Prayers for Grace, Tenderneſs of Conſcience, taking notice of

evil Thoughts, the Omission of any Duty, and the Escape of any passionate or intemperate Word or Expression. This was a Method he used, while his Affairs allow'd him so much Time, tho' afterward he did not (as there is no reason every Body should) confine himself to it.

His outward and visible Life partook of the Influence of this Self-Acquaintance, and Converse with God. The Virtues we call Moral must needs attend these Christian Graces, and without those Virtues he knew it was Vanity and Delusion to pretend to Christianity. He would sometimes be very smart in his Reflections upon those, who would needs set up to be Christians, without Morality, as Persons that had found out a way of going to Hell most *demurely*, and in a very *religious manner*; and was very much griev'd at the Scandal such sort of People frequently gave. 'Tis here I chuse to mention that Uprightness in his Dealing, which no body, as I ever heard, will deny him the Reputation of, in an Age wherein the Character of an *Honest Man* does of it self, alone, amount to so very great an Encomium.

When he found himself in Circumstances to do it, he laid aside his Trade, and follow'd the Improvement of what God had bless'd him with. Providence smil'd upon his Endeavours, the *Blessing of the Lord* and the *diligent Hand* made rich. As Riches encreas'd, he was very
much

much afraid of setting his Heart upon them; for I often find in his Diary, Prayers and Expostulations against the Intanglements and Love of this present World.

As his Substance increas'd, so did his Liberality: He was *ready to do good and to communicate*; and tho' he understood himself well enough, to assume to himself the Right of distinguishing and chusing his Objects, yet he was forward of himself; he did not think it well always to stay till he was ask'd, but would *devise liberal things*. This was very much promoted by a natural Tenderneſs that he had for People in Miſery and Diſtreſs. A plentiful Eſtate, a large Heart, and a compaſſionate Spirit, are a very happy Composition to make an uſeful Man.

The Regularity of his Life, as to its Oeconomy and Conduct, his Temperance in all Enjoyments, his affable and humble Deportment, are things that I ſhall but juſt name. He loved the *Habitation of God's Houſe, and the Place where his Honour dwelt*. The Application with which he endeavour'd to get into Frame for ſolemn Ordinances, and the manner in which he dress'd his Soul for a Lord's Day, and eſpecially for a Sacramental Entertainment and Feſtival, I have often obſerv'd with Pleaſure, and ſince more largely out of his Papers. He was a moſt attentive Hearer: One might diſcern that he taſted his Spiritual Food, and that the Entertainment of
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the Mind, and not meerly a Sense of common Decency, kept his Eyes open, and his Mind intent, as one that knew how to enjoy the Pleasures, as well as to perform the Duties of his Religion.

He understood his Religion so well, as to love it where-ever he saw it. He knew how to value a good Man, not by those things, that neither make, nor prove Goodness, a Garment, a Name, a Way of Worship; but he lov'd a good Person for the sake of that for which God loves him, *viz.* for his Goodness. He could not therefore confine Religion to his own Party, *that* would have prov'd his Want of Religion, and Ignorance of it; for it's no Breach of Charity at all, to say, that *they who want this Charity and Temper have no Christianity*, because the Apostle has said as much before us, *Tho' I had all Knowledge, and all Faith, and had not Charity, i. e.* had not this Love to God and my Brother, *I am nothing.*

Lord Bishop
of Sarum.

Against this Principle (says one of the Ornaments of our Age) let hot and angry Men say and write what they will, it always has, and always will be a Badge of a true Disciple of Christ, to love all good Men, and all that is good in any Man; and I will add, that where this Principle is wanting, and especially where its Contrary is predominant, 'tis not all in all the Arts, Authority, Orders, Powers, or Numbers of Men, to make a Christian Religion. Maho-

Mahometanism, or any thing else you can name can as soon be Christ's Religion, as any that is without this *Temper of Jesus*. And therefore I will say it again, *it's no Breach of Charity to assert, that they who are void of this Charity and Moderation, have no Christianity*. But Oh thou God of Love and Goodness! whose Nature it is said is *ever to be merciful and to forgive*, How long shall that lovely Name of Christianity be prostituted, to stand for a System, or a Temper, that has nothing of this Moderation in it, nothing of that Temper of thine, without which we cannot appear to be *the Children of God*.

It was a Practical Principle with our Friend, to live to day, as one that must die to morrow. A Principle that means nothing at all of that sower Melancholy, by which poor People are apt to be frighted from the most comfortable thing in the World, that is, from the Managing in a manner, that shall take off the Horror from the Prospect of to morrow's Death. The Safety, the Pleasure, the Sweetness of such a Conduct, the Advantage to every common Pleasure of Life, that must arise from the Absence of Life's greatest Embitterment, the Fear of Death; these have been the Subject of many an edifying Conversation with our deceased Friend.

The first time I saw him in his Illness, I call'd this to Mind, *You and I have formerly talk'd much of this very Time, a Time of Sickneſs*
and

and Death; of the Wisdom, Safety and Delight, of having our Souls, our House, our Affairs set in order. What you have made so much the aim of your Life, I hope you now find the Benefit of.— All was easy, cheerful, resigned and composed then. But he took notice, when I was gone, that I had forgot to pray for the Continuance of his Senses; nor was I at all apprehensive of his Danger of losing them then. 'Tis indeed of use to them that stand by, and it is a desirable thing to a good Man to use them to the last; but a good Man does not absolutely need them. A Man that has nothing to do but to die, what signifies it which Part dies first? Indeed it's a sad thing for an unprepared Person to lose his Senses, as it is observed they commonly do, who have repuls'd the Spirit of God and Goodness, and gone on in Sin, in the hopes of a Death-bed Leisure and Repentance. Their Death is often observ'd to be, either *sudden*, and so leaves them no Time to repent; or else *senseless*, and leaves them no Capacity. And indeed where a good Man has something else to do besides Dying, it's desirous to have ones Senses about one; but *whose Fault* is it, that we have any thing else to do at that time, but to die? Why are not all Matters that concern our Friends, put into a Posture before? And as for the Business of taking Leave of our Friends, whether the Want of Senses at such time, or the being sensible of the Sorrow and Pain of a Parting, be the hardest to think of,

is a Question which I must leave every one to determine for himself. For my own Part, tho' I must own 'tis a desirable thing to have them for the Use and Benefit of others, and for ones own Use, so far as to be able, as it were, to see our Way before us; yet I doubt not but the clouding of the Senses is sometimes pretty much of the same Advantage to a dying Christian, as the turning away the Head, or muffling the Eyes of a Person upon whom some painful Operation is to be perform'd.

Thro' all the Disorders of his Memory and Judgment, something of the excellent Temper of his Soul appear'd to remain with him to the last. He was not only preserv'd from uttering any thing shocking and hideous, but his very Rovings had a Tincture of the Habit of his Mind; and the Intervals wherein he return'd to himself, so long as he had Strength, were fill'd up with Praise and Prayer, Cheerfulness and singing Psalms, an Ordinance he was always much delighted in, talking of the World he was going to, the Company, the Place, the Perfection, the Glory, of that heavenly State. *Therefore my Heart is glad, my Glory rejoiceth, my Flesh also shall rest in Hope, for thou wilt not leave my Soul in Hell, neither wilt thou suffer thine holy one to see (perpetual) Corruption. Thou wilt shew me the Path of Life; in thy Presence is Fulness of Joy, and at thy right Hand are Pleasures for evermore.* Into all which he is enter'd, and has left us in the Vale

of Tears and Sorrow, to bewail, among other things, the Loss of one good Man more, at a Time when we can so ill spare them, and from a World wherein they are so necessary, as that they are call'd the *Pillars*, and the *Salt* of the Earth; and from a Nation and a City, wherein they are so few, and their Number, it is to be fear'd, diminishing every Day. *We know not how much we owe to good Men, (to use the Words of the excellent Writer before quoted) for the lengthning out of our Tranquility. Their very being in the World may be a Means to suspend the Judgments, in which we might otherwise be involved; and their Prayers and Intercessions have certainly great Efficacy. Every time we see such a Person it should rejoice our Hearts: We may point to them, and say, There goes one of the Preservers and Supporters of the*

- *Nation, if not of the World; for when the Number of the Elect is accomplish'd, the rest are not to expect the common Favours of Day and Night, Times and Seasons, Sun-shine and Rain, in all which the Wicked do now share; more for the sake of the good Men that are among them than for their own: We should therefore do nothing to grieve them, or make those Lives, that are so useful to us, uncomfortable to themselves.*

What a Difference now is there between the Death of a wicked, and of a righteous Man? When they die like themselves, *The Wicked is driven away in his Wickedness, but the Righteous bath*

hath Hope in his Death. Hope of Mercy in *that Day*; Hope of Happiness eternal; an Hope that shall not, cannot, *make them ashamed.* They cannot be disappointed as to the *Reality* of the Objects, nor shall they, as to the *Certainty* of their *Interest* in them; for as to the *Certainty* and *Reality* of the things hoped for, can so many dying Witnesses bear Testimony to a Falshood? Do not even the Wicked themselves join in with the Testimony of the Righteous, at that time? and confess the Vanity of this World, the Reality and Excellence of the other? Unless they die insensible like the Brute, or hardened as a Fool. Does not the Faith of a dying Christian, and the Despair of an awaken'd Sinner, bear witness to the same thing? Can a righteous and good God enjoin the strictest Life, and Dying Faith, and encourage the noblest Expectations in both, only to disappoint both, and render the best of People the most unhappy, and make those who are most like himself the most miserable? No, this Faith in Death justifies the Conduct of their Life, that they are the wisest and best of Men, by securing the greatest and best of Blessings; and at the same time it must be, as true, that the *Unbeliever*, who never obtain'd the *like precious Faith*; and the *Apostate*, who has thrown it away, or made *Shipwreck* of it, these are in a very miserable Condition. It remains that we get, and keep, and improve, this Faith, that performs such
mighty

mighty things, both in Life and Death. Let us get the best Evidence we can, that the Word of God is the Divine Testimony, Faith comes by hearing it, *Hear, that your Souls may live.* Faith is the *Gift of God.* Pray and wait for that Gift, in the Use of all those Means in which God is wont to bestow it, that unto you it may be given, on the behalf of Christ, not only to believe, but also to die in the Faith.

If it should be ask'd, But why not *die in Love* of God, or *in the Fear of God*, as well as in the Faith? Are not these essential to a Christian? and are not these dying Graces as well as Faith? Undoubtedly, these are essential to a Christian, and as such, the Love and Fear of God are often put for the Whole of Religion; and these are dying Graces too, (*i. e.*) Graces that prepare us for, and accompany us in, dying; but he that dies in the Faith dies in these of course; Faith supposes all these, Faith cannot be true without these, Faith is a kind of Foundation and Life to all other Graces, and therefore generally stands foremost, and has the Honour of being the justifying Grace; in the Nature of the thing, all the saving Influence of the other World depends upon the firm Belief of it, therefore we *walk* by Faith, and not by Sense, we *stand* by Faith, we *fight* the good Fight of Faith, we *conquer* by Faith, *this is our Victory, even our Faith*; in short, we *live* by Faith, *the Just shall live by Faith*, and *die* by Faith, *all these died in Faith.*